The
Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 198. JANUARY, 1924.

Contents.

	PAGE.
The Eternal Hope	1
Notes of the Month	2
Young People's Page	3
Temperance Notes	4
Pages from the Past ..	5
Ulster Hall United Service ..	7
Bangor Congregation Formed ..	10
"Outlines of the History of Presbyterianism in Ireland" ..	11
Reports	14
Obituary	17

The Eternal Hope.

With the present issue of the Magazine we begin a new year. We would enter upon it ourselves, and do all we can to encourage others so to do, with great hopefulness. Bad as the times have been, and continue to be, with respect to many things we are incorrigibly optimistic. When the doubting ones claim that the division of one year from another is only a matter of the calendar and marks no real difference in fact, our mind may acquiesce but our spirits refuse to be convinced. We still wish to say and to hear said, "A Very Happy New Year to You." So would we now say to all our readers, and if the most complete sincerity can create fulfilment of the wish then the result is certain.

And yet our heartfelt wish is more than words spoken into the void. It has in view specific objects and results. While it does comprise our readers individually it also thinks of them collectively as members of a particular religious community. "Our hope is in the Everlasting," and we trust that our united Church may receive of His goodness and experience His blessing. Conscious as we are that we have not done all we hoped or attempted, yet retrospect is not altogether discouraging. We feel that our Church and its cause have made progress during the past few months. The good effects evinced a year ago, when we were ignorantly attacked, have not vanished. A wider interest is taken in our religious position and increasing numbers attend our services. Quite recently the United Service in the Ulster Hall gave much evidence of vigorous loyalty amongst our people in city and country. All that is much to the good and the omens are propitious for further progress.

Hence we should enter upon a New Year with strong heart and hope. The determination to conserve the good we have gained and to give it abundant increase should spring from that hope. In our individual centres we should bestir ourselves to good purpose. Nor should we neglect any opportunity of collective enterprise when such presents itself. The assembling of ourselves together is a desirable thing in itself, while it begets incalculable benefits, especially in the more distant parts of our constituency.

Let us all then start off in a hopeful spirit, resolved to do our part strenuously and courageously. The results we may leave confidently to Him for Whom we labour and Whose cause is at once our objective and strongest incentive. May it indeed be to all "A Happy New Year."

Notes of the Month.

To all our readers the best of wishes for " A Happy New Year."

* *

We have pleasure in giving a report of the very successful Ulster Hall Service organised for December 9th by the Belfast Chapter of the Laymen's League. We trust that both they and all of us will find much incentive in the fact that we are numerous and loyal enough to fill on occasion the largest meeting-place in Belfast. We trust the New Year will also provide its own opportunities of a like useful and inspiring character.

* *

The Non-Subscribing Presbyterian Calendar for 1924, about which we spoke in anticipation a month ago, will be available for our readers by the time this issue of the Magazine appears in print. To its preparation much time and thought has been given, and thanks to the ready response of many of our churches and their representatives the illustrations of our church buildings will be a striking feature of the new publication. Our appeal for blocks met with a prompt reply, for which we are very grateful. When the blocks have served their purpose they can be obtained by their owners at the Depository, 35 Rosemary Street. If they are applied for there it will save expense and trouble of postage. The Rev. A. L. Agnew is kindly seeing to the distribution of copies of the Calendar, and we trust that all our readers will make a point of purchasing at least one copy. It should serve to making known our different churches and our representative organisations in a way not hitherto attempted. The price of each copy is only threepence, and that is intended to do no more than cover the cost of preparation and publication. While it is not an official preparation in the sense of being undertaken or authorised by the General Synod, it is planned solely for the purpose of helping the Non-Subscribing cause. May we hope that such an object may be achieved through the hearty co-operation of many friends ?

* *

The Sunday School Committee, of which the Convener is the Rev. A. Whitford, Moneyrea, recommends for use in our Sunday Schools the scheme of excellent lessons arranged for 1924 by the Sunday School Association, Essex Hall. These are published monthly with notes and illustrative matter in the Sunday School Monthly. All teachers who wish to make use of these lessons will be supplied gratis with copies of the Monthly as it appears if they will please apply to Mr. Whitford. We have no hesitation in strongly recommending this scheme of Lessons. It is well-planned and the notes are admirable, being graded to suit Infants, Juniors and Senior Classes. The subjects of the Annual Essays will be chosen from the lessons; and certificates will be awarded to those who successfully pass the examination test. Superintendents should please inform Mr. Whitford of the number of copies they require each month of the " Monthly."

* *

Our readers will, we are sure, share our gratification at the news reported elsewhere that a new Non-Subscribing congregation has been successfully founded at Bangor. This consequence of the services started and continued by the Ulster Unitarian Christian Association until the end of November is very satisfactory. There is a spirit of enthusiasm and of quiet determination amongst the friends of the new movement which is timely and propitious. We hope that there will be anple fulfilment of the favourable auspices. Let all Bangor visitors do their part by attending the Sunday Evening Services whose venue is now Thompson's Tea Rooms in the Main Street, Bangor. If the chief responsibility rests upon our Bangor friends themselves we can all do something to give a helping hand.

Telephone—Belfast 83

MISS

McMASTER,

Ladies' Tailor.

GOWNS.

SPIRELLA CORSETIERE.

ST. GEORGE'S HALL,

35 High Street,

BELFAST.

Campbell Bros.

Stained Glass and Leaded Glass.

Plate and Sheet Glass of every description.

Glass Bevelling and Silvering

Motor Screens, Table Top Glasses

High-grade Paints and Colours.

PLEASE ASK FOR PRICES.

19-23 Franklin Street,

BELFAST.

Telephones 646 and 4926.

Telegrams—" CLARITUDE."

Mesdames

Brennan & Montgomery,

Millinery Salon,

68 ROYAL AVENUE.

BELFAST.

SPECIALITY: CONNOR HATS

WILLIAM KELLY & CO.,

The House for Useful Wedding Presents. . .

Cutlery, Silver Plate, Hardware, and General Housefurnishings,

We Specialise

In Aluminium Cooking Utensils

24 Castle Street,

BELFAST.

Saturday Early Closing

Phone 3504

LOWDEN'S for

ELECTRICAL INSTALLATIONS of every description.

PERFECT SANITATION and High and Low Pressure **Hot Water Systems**, also Artistic Hearth Furniture, Art Metal Goods and General Household Hardware.

JAMES LOWDEN & CO., Ltd.,
44/46 Ann Street, - BELFAST

Dame Fashion's Ulster Embassy

Hall & Arbuckle's,
Royal Avenue, Belfast.

The secret of good Tea is in the blending.

I hold a First Class Diploma for Tea Blending.

A TRIAL ORDER SOLICITED.

R. M. LAIRD, Select Family Grocer, **8 Cromac Street.**

Young People's Page.

"A WINTER STORY."

(See III Samuel xxiii. 20.)

"I want to tell you a Winter Story. It is not a very long one, and perhaps you may not think it very exciting, although I have no doubt the incident itself was exciting enough at the time.

"You must know, then, that in the army of King David were many brave and mighty men. And some of them were so conspicuous for their bravery and might, that they were made captains over the rest. One of the men, so distinguished, was a man who was called Benaiah. He had been born apparently a priest; but he chose rather to be a soldier, and so threw aside his priestly robes for the shield and the helmet and the spear. There were many brave and wonderful deeds which this man Benaiah did. But there were three by which he was specially remembered. First, he slew two Moabitish leaders, men, who themselves were so courageous and daring, that they went by the name of the "Lions of God." Second, he had an encounter with an Egyptian giant, and plucking the spear out of the Egyptian's hand, like David with Goliath, slew him therewith. And then, thirdly, comes our Winter Story.

"It was the time of snow; and when our hero in the morning looked forth from the door of his house, there was snow on the vineyard round about the house, and on the olive fields, and on the valleys and the hill, and far away beyond on the great mountain tops. The whole land was covered with snow. But Benaiah was not a man to stay indoors because there was snow on the ground or because it was cold. So away he went across the vineyard and across the meadows, presumably to see after his flocks. By and by he reached a pit. It may have been one of the many tanks or cisterns found in Palestine, and used for storing water. But now it was empty and disused. The snow was all around it, and not only around it, but resting on its sides' and on one side a cake of snow may have projected over the hollow beneath. Up to this tank or cistern Benaiah comes, and into it he looks, and what does he see but—a lion! The beast, unable to find its usual food because of the snow, had been prowling about in search of one of Benaiah's sheep or lambs; the tank was in his way, but covered, or partially covered, by the snow, and into it the lordly brute had fallen. Down at the bottom he might chafe and roar, and walk round and round like the lions at the Zoo, but there was no way of getting out. What, then, did Benaiah do? Did he wait and call for help? Did he run away frightened at the angry beast? No! down into the tank he leaped, and there—after a struggle, do doubt—he killed this lion. And so he got the name of the man who 'slew a lion in the midst of a pit in time of snow.' Here, then, is this Winter Story, and if we ask why it was preserved to us, we shall have, I think, a double answer. It was preserved, doubtless, first, to show how brave and courageous a man Benaiah was: the man who fought with heroes and giants was not afraid to fight with lions too. But it also shows us—was perhaps preserved to show us—how wise a man Benaiah was and how well he knew how to use his opportunities. I am not at all sure that Benaiah was as much surprised to find the lion in his cistern as perhaps some of you were in hearing that he found it. I think it quite possible that when he went out of his house that snowy morning he quite expected to find that lion. It may have been that the lion for some days had been prowling about his house, taking now a sheep and now a kid, and Benaiah felt he must put a stop to that. And so down in the bottom of this old tank he placed a tempting morsel—half a sheep, or a quarter of a lamb, that when his majesty next came that way he might smell the tempting bait, and be led into the trap. If so, Benaiah would not be surprised to find him in the pit: and he has left us not only an example of bravery, but the still better example of being wise in the use of opportunities."—JOHN BYLES.

Temperance Notes.

PROFESSOR STARLING'S BOOK. (Contd.)

In the first few pages of his work on "The Action of Alcohol on Man," after dealing with the use of Alcoholic drinks and fermented liquors among the Hebrews, the Greeks and Romans, the Ancient Egyptians, and even to times antecedent to the beginnings of history, we find this sentence (p. 4).

> "It is claimed that the only method of ridding ourselves of this prehistoric curse is to be found in the total prohibition by every community of the use of such liquors by its members. It will be our duty in the following pages to examine the grounds on which such an opinion is based and to see how far they justify the far-reaching conclusions which have been drawn on the drastic legislative changes which have been advocated."

That being the object and aim of the book has it not been given a misleading title? Should not the title rather have been, "Is Prohibition Wise?" or "Alcohol not a Curse," or some such title?

Again, there is a chapter dealing with social economic and legislative issues. These are scarcely within the province of a scientific treatise, more especially when some of the statements which are made are advanced without any evidence in support of them.

Also we note the Publisher's notice in these words: "In this book Professor Starling . . . attempts to give an impartial account of the effects of alcohol on man," and in the Professor's own Preface " . . . a book such as this, written from the purely scientific standpoint. . . ."

All this, and other considerations, made us somewhat suspicious of the book. We could not help feeling as we read through the book (and enjoyed both style and matter) that it was written for a purpose, and that that purpose was not a scientific search for truth. Being ourselves an ardent Prohibitionist (note the sudden appearance of the singular number after the first person plural, and forgive the grammar!) we kept this feeling in the background and judged the book, as far as we were able, on its own merits. But the feeling persisted, and grew the further we read into the book.

Consequently we were not at all surprised to read

THE TRUTH ABOUT THE BOOK.

It will be found in "The Methodist Times" bearing date November 1st, 1923, and in a letter to the Editor signed by two signatories, and dated October 31st, 1923. The writers are Rev. Henry Carter and Sir Ernest Lamb. They tell us that careful enquiries had been made, and they hold documentary evidence to prove that the book was originally commissioned by the Anti-Prohibition League. We are not going to say that the book withholds truths or anything of that kind, but we do say that the reader should be plainly told, and at the outset, that the book was written for "a side." We sincerely hope the Prohibitionists will not commission a "scientific treatise" in "defence" of their side, without telling us the game they are playing.

MEDICATED WINES.

We have heard on good authority that much benefit is derived from the many Medicated Wines found on the market. The people who derive the benefit are the individuals who foist them on the public! To others they do an enormous amount of harm.

P. G.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

THE CHRISTIAN LIFE
AND
UNITARIAN HERALD

ONE PENNY WEEKLY,
from all Newsagents and Chapel Keepers.

SUBSCRIPTION (postage included)—8/8 per Annum to all parts of the World.

DISPLAYED ADVERTISEMENTS, 5s. per inch; Births, &c., 2s. 6d. (minimum) for three lines, 3d. each additional line; Miscellaneous (prepaid) &c., 2s. (minimum) for three lines, 3d. for each additional line per insertion; Church Calendar, 10s per annum three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to The Manager, "Christian Life," 5 Fetter Lane, London, E.C. 4.

CALENDARS FOR 1924

The World-Renowned "Marcus Ward" Series

49th consecutive year of issue.

Stocked by Mr. EUSTACE GORDON, 35 Rosemary Street.

Printed and Published by
M'CAW, STEVENSON & ORR, Ltd.,
LINENHALL WORKS, BELFAST.

Cr. 8vo., Stiff Covers, 34 pp.

MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,
Ulster Unitarian Christian Association,
35 Rosemary Street, Belfast.

The Inquirer

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

Founded 1842.

Editor, - - REV. W. G. TARRANT, B.A.

Our Press is the life-blood of our Religious Community. It supplies the separate groups and Individuals with mutual knowledge, fosters sympathy, and interest and co-ordinates common effort. During the past year *The Inquirer* has again made gratifying headway. It looks forward to much wider success.

The Inquirer has at least SIXTEEN PAGES EVERY WEEK, WITH FREQUENT ILLUSTRATIONSS

EVERY FRIDAY. - PRICE TWOPENCE.

Churches supplied on Special Terms.

The Subscription is **10/10** per annum, post free.

SEND REMITTANCE TO

Publishing Office: 13 Bream's Buildings, London, E.C. 4.

"—it must be made in Fairyland."

MACKINTOSH'S

TOFFEE DE LUXE

Sole Manufacturers,
John Mackintosh & Sons, Ltd.,
Toffee Town, Halifax, England.

Pages from the Past.

PART VII.

THE REMONSTRANT SYNOD.

The Remonstrant Synod met for the first time as a regularly constituted body in the First Presbyterian Church, Rosemary Street, Belfast, on May 25th, 1830.

Naturally enough, Dr. Montgomery, the "decus et tutamen" of the body in recent difficulties, was called on to preach. He utilized the occasion by delivering a sermon on "Sincerity of Heart." in which he attacked the Overtures of Synod re-imposing the Confession of Faith and violating the compact under which he and the brethren entered the Ministry. They virtually denied Christ as the sole King and Head of the Church.

The Rev. Wm. Porter was chosen Moderator, and in his address on taking the chair he said "We have emancipated ourselves and our Congregations from a state of spiritual thraldom and established our claim to those invaluable immunities wherewith Christ intended to make mankind free." The privilege of free and fearless inquiry "is the groundwork of the Church we are now building; and 'Prove all things' will be the motto inscribed on its front in characters of gold. 'Call no man master,' we regard as the Magna Charta of our ecclesiastical constitution—Christ, and Christ only, is our King—the Bible, and the Bible only, is OUR accredited standard of belief. We do not associate as Calvinists or Arminians—we do not associate as Unitarians or Trinitarians —we are Presbyterians. To be enrolled as the first Moderator chosen by a Synod formed on principles so truly evangelical as these, is a distinction highly gratifying, and which is duly appreciated by the individual on whom it has been conferred. Allow him at the same time to add, that he does not misconstrue the compliment — he knows well the feelings and motives by which it has been prompted—he knows that it is to be attributed, not to any meritorious services in his power to plead, but purely and exclusively to that fraternal partiality on the part of the donors which has followed him all his life long—a consideration which increases his gratitude, whilst it represses his self-estimation."

It was proposed that Mr. Porter should be appointed Clerk to the Remonstrant Synod, he having acted so long and honourably in that capacity in the General Synod of Ulster. The Rev. Fletcher Blakely acted as Clerk during Mr. Porter's Moderatorship. The Roll was next made out, the following being the honoured names of the small but faithful band of Presbyterian Ministers and Elders who formed on that day the "Remonstrant Synod of Ulster:—

ARMAGH PRESBYTERY.

Narrow-Water—
Rev. Samuel Arnold, Mr. Thomas Donnan.
Newry—
Rev. John Mitchel, Mr. James Lyle.
Kilmore, Rademon—
Rev. Arthur Neilson, Mr. James Martin.
Banbridge—
Rev. James Davis, Mr. Jas. C. Mulligan.
Carlingford—Rev. James Lunn.
Dromore—
Rev. Sam. Craig Neilson, Mr. Robt. Dickson.

BANGOR PRESBYTERY.

Greyabbey—
Rev. John Watson, Mr. John Miller.
Moira—
Rev. John Mulligan, Capt. Stannus.
Dunmurry—
Rev. Henry Montgomery, Mr. Wm. Hunter.
Moneyrea—
Rev. Fletcher Blakely, Mr. Gawin Orr.
Ballee—
Rev. David Whyte, Mr. John Stitt.

STRABANE PRESBYTERY.

Newtownlimavady—
Rev. Wm. Porter, Mr. John Alexander.

TEMPLEPATRICK PRESBYTERY.

Cairncastle—
Rev. Thos. Campbell, Mr. John Tweed.
Templepatrick—
Rev. Robt. Campbell, Mr. James Blow.
Crumlin—
Rev. Nat. Alexander, Mr. And. Dickson.
Glenarm—
Rev. Alex. Montgomery, Mr. Wm. Gibson.
Ballycarry—
Rev. Wm. Glendy, Mr. Wm. Alex. M'Bride.

The passing of two resolutions setting forth The Scriptures of the Old and

New Testament as the only infallible Rule of Faith and Duty, and containing all knowledge necessary to salvation, as well as the right of every Christian to search these Scriptures for his own instruction and guidance, brought the business of the first day of meeting to an end. On the second day, May 26th, the Rev. John Mitchel preached from the text "Call no man your father, on earth, etc." He explained the Principles of Christian Liberty and applied those principles to the state of the Christian Churches in different countries and in different times, and particularly to the Presbyterian Church in Ireland.

On the conclusion of the sermon Synod resumed consideration of resolutions read on Tuesday and passed them unanimously. These resolutions revised, shortened and altered now form the "Constitution of our Non-Subscribing Presbyterian Church, with this addendum :—

"Provided that nothing contained in the said Scheme for the Constitution of the Non-Subscribing Presbyterian Church of Ireland shall be construed or taken as in any way affecting the name, property, funds or endowments of any kind or description whatever of the existing Synods, Presbyteries, or Congregations, or of the use, distribution or application of such funds or Endowments."

On the third day of meeting, May 27th, the reports of the different Presbyteries were read, from which it appeared that several students and licentiates had attached themselves to the Remonstrant Synod.

The Rev. Dr. Bruce, Mr. Bruce, Mr. Johnson and Mr. Porter, of the Presbytery of Antrim, and Mr. Orr of the General Synod, were requested to sit and deliberate with the Remonstrant brethren, and complied.

One most important matter was brought forward by John Alexander, of Newtownlimavady, and Leonard Dobbin, of Armagh, viz. : "The raising of a Presbyterian Fund to be applied for the encouragement and support of injured or persecuted Ministers—the assistance of new Congregations—the endowment of a Professorship of Divinity, and other purposes connected with the maintenance of Christian rights."

The Synod separated at 5 o'clock p.m. having fixed to hold their next stated meeting in Dr. Ledlie's meeting house, Larne, on the third Tuesday of July, 1931, having appointed Mr. Blakely of Moneyrea to preach on the second day of the meeting.

J. KENNEDY.

NOTE.—At the Greyabbey Meeting when the present Bangor Presbytery seceded from the General Synod, the following resolution was passed :— "That the people under our care shall hzve their inalienable privileges amply secured to them, in the free choice of their ministers according to their own views of Christian truth."

Liberty.

The spirit of liberty is so often appealed to for party ends that it is well for us to rightly understand what liberty is. Obviously it cannot be the right to do as we choose, society having set so many restraints upon our actions which are unquestionably necessary both for our own and the common good. It is rather the opportunity to make the best of ourselves, the measure of that opportunity being the extent of our liberty. Just as we have, for instance, oak and rose trees growing under conditions which afford scope for their fullest possibilities ; so is man to become free by the removal of hindrances to his physical, mental and moral development. It must be remembered that each individual is a partner in the common life, so that his personal liberty is closely linked with the liberty of all. The consciousness of oneness with our fellows is at the root of all high endeavour. Selfishness in its various social manifestations is the great impediment to the progress of human liberty, whilst the noble character of the individual becomes stunted and contemptible in corresponding degree to his selfishness.

J. M'A.

Ulster Hall United Service.

The Ulster Hall, Belfast, was crowded on Sunday night, 9th December, on the occasion of the great united service held under the auspices of the Belfast Chapter of the Unitarian Free Christian Laymen's League. Not only were the local Non-Subscribing Churches is numerously represented, but, in spite of the extremely unpleasant weather conditions, there was a considerable attendance of members from country districts who came, many from long distances, by motor-cars and char-a-bancs. We noticed contingents from Antrim, Bangor, Banbridge, Clough, Comber, Crumlin, Downpatrick, Dromore, Dunmurry, Greyabbey, Holywood, Killinchy, Larne, Moneyrea, Newtownards, Rademon, and there may have been others. In addition to the Ministers taking part in the service, Mr. R. M. Laird and Mr. F. A. Robinson (President and Secretary respectively of the Chapter), were supported on the platform by Messrs. J. Allen, J. H. Gilliland, J. Henderson, A. Hunter, E. R. Jackson, Jas. Maclenahan, W. M'Kee, R. & J. Wilkinson. Previous to the service a much-appreciated organ recital was given by Mr. A. Taylor, L.R.A.M., A.R.C.M., who also officiated in the musical portion of the service. The hymns were "O Thou Great Friend to all the Sons of Men" (Theodore Parker), "O Star of Truth Down Shining" (M. J. Savage), "In the Cross of Christ I Glory" (Sir J. Bowring), "Nearer, My God, to Thee" (Sarah F. Adams). The soloists were Miss Sadie Bodel, who sang artistically "Come unto Me" (from Handel's "Messiah"), and Miss L. Victoria Gordon, L.R.A.M., who gave a beautiful rendering of Liddle's setting of "Abide with Me." The prayers were offered by Rev. J. Glynne Davies (Comber), and the Moderator, Rev. M. Watkins (Mountpottinger), who presided, read the Scripture lessons, Isaiah xxxiv. from v. 16 and xxxv.; also Matt. vii. from v. 13. The addresses were given by Rev. E. Savell Hicks, M.A. (Dublin), and Rev. H. J. Rossington, M.A., B.D. (Rosemary Street).

Rev. E. S. Hicks, basing his remarks on St. John xv. v. 8, said the age in which they lived presented many problems, each with its own set of difficulties and dangers, which were of peculiar and distressing interest. They had, it was true, the past to teach them. It stretched out many hands to them, some pointing onwards, some exercising a dead man's grip upon them. But the present was their own and was full of possibilities and hopes—the present and the future, with all the unexplored years ahead, with the half-developed capacities that they must strive and struggle to concentrate on two words, "Service" and "Faith." The first and last question when the Grand Assize of life was held would be: "What was this person worth to the world" That was a deep and searching question; it did not mean money's worth, title, or degree. It was not a question of race or religion; it meant what Christ meant when He said "By their fruits shall ye know them." Was the world better, brighter, purer, happier, richer by a few kind words spoken, by some thoughtful action done? Was it better because of a true, honourable life? Was it brighter by the smiles of the happy faces to be found along the pathway which a good man or a good woman tread? Was it purer by clean thinking and the honest utterance of men and women pure in soul and intention? He did not mean people with the pride of the Pharisee or the prude. Christ did not fear to be seen eating and drinking and talking with tax-gatherers and people of more than doubtful reputations. He left the "unco guid" to sneer at Him and to lead their self-satisfied lives and sink into oblivion. He went about His Father's business, and knew that these poor battered, tattered specimens of humanity were still dear to the heart of God. Jesus was out for the sheep that

were lost and wandering. His ideal was Service. He lived—and still lives in the world to-day—to bring men to a sense of what they might be; what their lives might be; to a knowledge of how divine and God-like they might become. They had all to face the tremendous problem of life and the yet more tremendous problem of death and what comes after. There was only one test for them in the sight of God—what they were worth to the world? What were they doing to make the spirit of Christ stronger and more triumphant on the earth?

The Unitarians (continued the preacher) were frequently attacked and abused, although he did not think it did very much harm. They were told they did not believe in God, in the Bible, nor in Christ. It puzzled him what on earth people thought they had churches and held services for. These attacks were made by people who considered their own particular conception of religion was the only exceptional infallibility, and that everyone else was wrong. He was not there to defend Unitarianism, and he did not know it needed any defence there in the North of Ireland. They did believe in God, and in Christ; they believed in prayer, and in a life to come; and they believed in the ideal of service as the great and only real test of religion. And he took it that their reputation for honesty and uprightness in that part of the country might take care of itself. Every creed and sect the world had ever known had produced men who had made for the uplift of the world and the evolution of a finer grade of human-kind. It did not matter so much what they believed as how much they believed it—how absolutely sincere they were in their faith and hope. They should not live in the past, and be parasite spendthrifts. Time moves, thought moves, and the future belongs to those who can adjust themselves to new conditions, and the new requirements of the new days. Many people were still haunted by the ghosts of dead ologies and catch phrases. They called people "capitalists," Socialists," "faddists," "heretics," "atheists"—they might add to the collection of names for themselves. But that spirit would never save the world. They had troubles and problems many and grievous to face, but they would never get through them in that spirit. What they wanted was a larger spirit of love and service in their lives. Their faith as Unitarians was summed up in this—faith in the fatherhood of God, in the love and providence of God; faith in the leadership of Jesus, and the ever new lessons of life that spring from His teaching and example; faith in the wider life that lies beyond the shadows; faith in the salvation of all men, in the return of the prodigal to the Father's house and the Father's love; faith in God's eternal revelation to the world here with us in our own day and generation. Perfection came not by Act of Parliament, not by creed; it could only come when it began in a great spiritual yearning in millions of hearts, and was translated in the daily acts of the millions of lives. They were missionaries in that work—God's fellow-workers.

Rev. H. J. Rossington's subject was "The Church of the Living God" (1st Timothy iii. 15). That Church, he said, was not necessarily their Church, nor his, though they might be part of it. It was not concerned with a form of government. It was not known as Presbyterian, Episcopalian, Independdent, or Methodist. It was quite removed from liturgy or free service; it attached no importance to any particular rite or ritual. Through all of these its spirit might express itself; they might be seeking by these means to approximate to its character and destiny; but the Church of the living God was something more than all the Churches.

Never was there a time when the Churches themselves were so much spoken about, so much discussed and criticised. The fact that there was criticism was not in itself an evil.

Rather was it an indication of the spirit of the Church of the living God being abroad. A Church needed no apology, any more than the State. Both had their origin in human needs, and came into existence to express and to minister to human desires. They sprang from a spirit of association, which was one of the characteristic features of the human nature. Just as in the State men associated together to supply human needs, so in the Church they associated together for the furtherance of religious aims. The criticism was rather directed against the peculiarities, the shortcomings of the Churches which professed to be the Church of the living God but were not. Even the criticism which came from without the Churches, from those who did not belong to any existing organization, might be due to the moving of the spirit of God in their hearts and the manifestation of that spirit in their ideals. They were holding up the Churches in the light of the ideal which had entered into their hearts and minds; and at the same time they were seeking themselves to become members of the "Church of the living God."

Criticism was, therefore, one of the means by which the existing Churches, every form of Church government, might be made to approximate more and more to the Church of the living God. There was a second factor which was also significant—the work of the Christian spirit of the past permeating society, regulating Christian standards, formulating new Christian ideals.

This approximation to the ideal was a sign of progress. It called upon the Churches to prove themselves more fitting vehicles of the Church of the living God. Churches, like systems, "have their day and cease to be." They need to adapt themselves to changed conditions, to fit themselves to become more perfect instruments, and express the spirit of God living in the hearts and minds of men to-day. There had been times in the past when the Churches concentrated upon the things of the next world rather than upon the present world. The State, by its criticism and its fruitful relationship, brings the Church into life. It says that the opportunity of the Church is not hereafter; it is here and now. It had to provide society with its loftier ideals, bringing the two into ever more fruitful union; and the State, therefore, acted in this helpful and beneficent way upon the Churches. Just as men both within and outside the Church were progressive in their thought of the uses of society and the nature and character of God, so the Churches should be Churches of the living God and not be wedded to the past.

What, then, were the characteristics of the Church of the living God? First, it enjoys freedom, not as an end or means, but only as a condition and not as a final principle. Where the spirit of the living God is, there should be opportunity to move onwards, liberty to embody greater revelations of God and man. In the second place, a characteristic feature of the Church is that it is a living association of men and women, not merely expressing the truth of the living God here and now, but also an association for activity, for men and women to co-operate in doing God's will. The Church was an association which had action for its end. It must create new opportunities; it must steel the courage of men and inspire them to embrace those opportunities here and now. In the third place, the Church of the living God, more perfect in their vision, gave to all the Churches the thought of their own imperfections. They needed to progress and fit themselves more perfectly to be the vehicles of God's holy will. The Church must be free to move; it must have the conditions of mobility; it must be active for a supreme practical end; it must be progressive and adaptable. To test every Church by the test of Christian standing, of Christian character, by the spirit which was in Christ Jesus—that was the most practical test of whether a

Church was the Church of the living God. Whom He came to proclaim, and Whose message He bore through good report and ill.

Finally, in answering the question : " How do Unitarians stand with regard to the Church of the living God ? " Mr. Rossington claimed that while their Church was small and unecclesiastical in spirit it cherished strongly the best ideal. This he showed by brief extracts from the writings of some of its leading thinkers, Channing, Theodore Parker, Martineau, Crosskey, Charles Beard and James Drummond.

The service was closed with the Benediction.

Bangor Congregation Formed.

The Unitarians of Bangor and district have at last definitely decided to establish a congregation in this resort, and to continue without interruption the Weekly Services which have been held since August under the auspices of the Ulster Unitarian Christian Association.

The decision was the immediate outcome of a largely attended meeting held on the 11th ult. to consider the proposal, which was arrived at with complete unanimity.

The chair on this unique occasion was taken by the Rev. M. Watkins (Mountpottinger), Moderator of the Non-Subscribing Presbyterian Church of Ireland. At the outset he cordially complimented the Bangor Unitarians on the enthusiastic manner in which they had supported the Association's movement in their town, and said that there was undoubtedly a present and growing need of a permanent and active congregation in this part of Co. Down.

Mr. G. J. Hill stated that Mr. Geo. M'Murray and he had, on their own initiative, taken the responsibility of approaching the Association to ascertain the cost of continuing the services and what the intentions of that body actually were. They were informed that to continue the services would involve an expenditure of £3 a week and that they could not be carried on after the end of November under the Association's auspices. The Association had expressed the hope that their friends in Bangor would take immediate steps to lay the foundations of a congregation of their own. He himself had given the matter a good deal of consideration and he was firmly convinced that a congregation should be formed without delay. He estimated that the weekly cost per head would only amount to about 1/6, which would permit them to have a "Free" Church that a visitor could attend without an implied obligation to contribute to its funds.

On the motion of Mr. George M'Murray the proposal to form the congregation was carried, and the following were appointed a Committee to take whatever steps were necessary to have the decision put into effect :— Messrs. George M'Murray (Chairman), H. Ferguson, J.P. ; L. Andrews, A. N. Auld, H. Ferguson, H. B. Hunter, A. Kirkpatrick, T. Lillie, R. M'Kelvey, D. MacKenzie, F. Reid, R. N. Morrison (Hon. Treasurer) and G. J. Hill (Hon. Secretary).

The meeting ended with hearty votes of thanks to the Association for what they had done, to the various Ministers who had conducted the services, to Mrs. Davies, of Comber, who had taken charge of the arrangements, to Miss Ashworth, who had so kindly played the accompaniments, and to Miss M. Gardner who had taken a leading part in the movement and in whose house the inaugural meetings had been held.

The following Sunday (November 18th) the Committee invited the Rev. A. Whitford (Moneyrea) to take charge of the new congregation in its chrysalis stage and this he had willingly agreed to do.

On the same evening an establishment fund was opened, and it was decided to adopt the envelope system of raising revenue..

The first service under the new regime was held in Thompson's Tea Rooms, Main Street, on Sunday, December 2nd, when the congregation was gratifyingly large.

"Outlines of the History of Presbyterianism in Ireland."

By Dr. H. Montgomery.

V.

Stages of Development.

Passing over a full and very interesting account of the persecutions under Strafford we take up the narrative where it tells of what followed :—

In the year 1842, the Calvinistic Presbyterians of Ireland celebrated the Bi-Centenary return of the day on which the First Presbytery was instituted. Such a celebration was quite natural, and would have been praiseworthy and becoming, had the religious services and other proceedings been conducted in the spirit of candour, forbearance, and charity, suited to a great and solemn occasion. So far, however, from this being the case, the opportunity was eagerly seized by many for the purpose of rekindling the smouldering embers of sectarian rancour and party animosity.

Our Presbyterians ancestors were wiser in these respects than their descendants are. They employed their recovered liberty and privileges for the advancement of practicable objects within their own proper sphere of action. Immediately after the institution of the first Presbytery, the chaplains of the several regiments, in Carrickfergus, made excursions into various places where Presbyterian Societies had previously existed. There, they preached, administered ordinances, ordained elders, and arranged plans for the conducting of religious worship by pious laymen, until regular Ministers could be procured. Congregations were thus organized at Antrim, Ballymena, Cairncastle, Templepatrick, Larne, Belfast, Ballywalter, Portaferry, Bangor, Holywood, Comber, Killileagh, Killinchy, Newtownards, Donaghadee, and probably, several other places. Lord Claneboy, and Lord Montgomery of Ards, both of whom had been persecutors, at the bidding of Strafford, applied to the Presbytery of Carrickfergus to ordain the chaplains of their respective Regiments ; and with this request, it was deemed prudent to comply, both on account of the weight which the cause of Presbyterianism would acquire by the adhesion of noblemen so powerful, and on account of the additional labourers who would be thereby introduced into the vineyard of Christ. Several of the Ministers of Scottish origin, also, who had conformed to Episcopacy during Strafford's reign of terror, made public acknowledgment of their sinful apostacy, and were, after due admonition and probation, re-admitted to the sacred office. So great, indeed, was the ascendancy of Presbyterianism, under the influence of the Scotch Regiments and popular enthusiasm, that some episcopal ministers, who had always belonged to the prelatical church, gave in their solemn adhesion to the Presbytery ; and thus several churches and parishes became regularly Presbyterian, yet continued to enjoy all the emoluments previously attached to them, whilst in connexion with the established church.

The supply of Pastors thus obtained, however, was far from being adequate to the wants of the people, owing to the number of Ministers who had been compelled to retire to Scotland, during Strafford's persecution, and the still greater number who had fled or who had been put to death, during the recent rebellion. It was therefore deemed expedient to solicit countenance, aid, and supplies, from the parent Church in Scotland ; and a Memorial to the Scottish General Assembly was accordingly drawn up, under the sanction of the Presbytery. This document was signed by some hundreds of the principal inhabitants of the counties of Down and Antrim, as also by others from the Parishes of Bangor and Ballywalter, requesting the Assembly to restore Robert Blair and James Hamilton to their former charges. These Petitions were presented to the General Assembly, at St.

Andrews, on the 30th July 1642, by Mr. John Gordon and Mr. Hugh Campbell. Some historians suppose these gentlemen to have been Ministers; but the latter, at least, was assuredly a Layman. Hugh Campbell was a Scotch Gentleman who had settled near to Oldstone, in the neighbourhood of Antrim, and was eminently instrumental, through his zeal, intelligence, and social influence, in laying the foundations of Irish Presbyterianism. Nearly fifty years ago, I heard one of his lineal descendants (who was also my own maternal relation) boast of the distinguished part acted by his ancestor, and especially of his wonderful courage and dexterity in foiling the myrmidons of Strafford, and refusing to take "the black oath." I well remember four patriarchal Brothers, named Campbell, descended from this worthy man, who in comparatively unenlightened times, were all remarkable for intelligence, integrity, general information, Scriptural knowledge, and an ardent attachment to the principles of civil and religious liberty. That their mantle has not fallen upon degenerate shoulders, I could easily prove, by pointing to several living men of their name and race, who inherit all the virtues of an honourable ancestry, conjoined with the advantages of superior personal education—men distinguished, without a single exception, as the liberal and unswerving supporters of truth, freedom, and charity.

The answer carried back from the General Assembly, by John Gordon and Hugh Campbell was consolatory, if not quite satisfactory. The wants of Scotland did not permit them to send an immediate supply of permanent Ministers; but they appointed six of the most eminent members of the Assembly to proceed to Ireland, in succession, during the year—two of them at the same time, and to remain for four months. As the highest proof of their affectionate interest in the prosperity of the Irish Church, the first deputies were Robert Blair and James Hamilton, the old and established favourites of the Ulster Presbyterians, who arrived in the beginning of September. Their chief duty was to organize congregations, to explain and defend the principles and discipline of the Presbyterian Church, to administer the Lord's Supper, to encourage the Presbytery, and to strengthen the hands of the few and feeble Pastors already ordained. A few extracts from Mr. Blair's narrative of his proceedings may not be uninteresting. "I generally preached," he says, "once every day, and twice on the Sabbath—frequently in the fields, the auditors being so many that no house could hold them. Because many of the people had taken the Black Oath, and abjured the National Covenant, I deeply rebuked them, called upon them to confess their sin, and only admitted them to the communion as sincere penitents." All who attended or countenanced prelatical worship were strictly excluded from ordinances, as well as all who led scandalous and unholy lives; and thus "the pleasure of the Lord prospered in our hands."

(To be continued.)

"Our Father."

"Why do you Christians not make more of the Fatherhood of God than you do?" said one who had been a Catholic priest, and now lived a retired life. "Don't you see how the old idea of the Jewish Jehovah came to be fastened on to the Father of Jesus, though he had told the Jews that their God was the Devil—'ye are the children of your father the Devil'—and then as a refuge they turned from the Father to Jesus Himself; then when Jesus, as the future Judge of the world, in his turn became a source of terror, to whom could they turn but to his mother, Mary!"

But, how the Fatherhood of God does appeal to a pure, simple mind, free from all theological subtleties, is told by the Rev. Patrick Griffith, of Clonard Monastery, Belfast, in his booklet on the Lord's Prayer—"The

Golden Key." "A priest travelling through the mountains of Auvergne, in France, saw a boy at a little distance watching the sheep on the hill-side. Being struck by the boy's devout and collected appearance, the priest spoke to him. 'My child,' said he, 'do you feel very lonely here on this mountain side all day by yourself?' 'Oh, no Father,' said the boy, 'I am not at all lonely, I have something always to occupy me.' 'And what is that?' 'I have a beautiful prayer that I say.' 'Is it a long prayer?' No, Father, it is a very short prayer, and yet I can never get to the end of it.' 'How is that?' said the priest; 'but first tell me what prayer it is.' 'It is the "Our Father",' replied the boy. 'But when I say the words "Our Father who art in Heaven," I come to a stop and can go no further.' 'Why so?' 'Because I cannot help crying with joy when I think of those words. Is it possible, I say to myself, that I can have God for my father: the great God who made the beautiful sky, the bright sun, these lofty mountains, and all the great world? And yet I know it is true, and that the great and good God allows me to call Him "Father," and loves me as his child. When I think of this, I begin to cry and can go no further with my prayer.' 'See, Father,' continued the boy, pointing with his finger to the valley below, 'there is the little hamlet where I live. It is very small and has only a few poor cottages; my family is the poorest of all, and yet I can call God my father as truly and be as much loved by God as if I were a great gentleman. I am a child of God just as he is. This is what makes me weep for joy and gratitude, and keeps me from finishing my prayer.' 'Continue to do this, my child; God bless you.'"

ULLIN.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

Brotherhood.

The Fatherhood of God and the Brotherhood of Man are the foundation principles of Christianity and of all religion. In the New Testament the Early Church is sometimes called the "Brotherhood." Brotherhood gives the practical application to religion.

A Brotherhood Section is to form part of the Great Exhibition of 1924, in London, and plans are being prepared to have representative men from various countries to speak at the meetings, such as the poet Tagore from India, Sir Chandra Bode, the eminent scientist, and others.

The September number of 'The Missionary Herald" of the "Presbyterian Church in Ireland" has an article on "The Brotherhood Movement." "The service of the Brotherhood Movement is its contact. It goes to where men are. It challenges them with the fraternal truth of Jesus and invites their help to do the will of God on earth. It is not at attempt to start a new denomination—we have had more than enough of these. It lays no claim to finality of form and feature."

If Churches for a while could forget their differences, and let the force of this movement flow through them, a revival of a more elevated character than any previous one would surely come upon them, inspiring them with a message, suitable to the present time. and giving the spirit of tolerance free play.

"Brotherhood, some of us feel, is about the stiffest proposition confronting us when we sit down to it!" If the Churches this winter would turn their attention specially to Brotherhood, there would be no end of themes upon which to speak, and which because of their intensely practical bearing would arouse keen interest.

ULLIN.

Reports.

Belfast : First Church.—On December 13th a successful Open Meeting of the Women's League was held in the Central Hall. The local Belfast ladies were well represented, and also friends from Comber were in attendance. The President (Mrs. Rossington) presided and introduced Mrs. Harold Barbour who spoke in a very interesting manner of the relations between the United States of America and Great Britain, basing her remarks upon personal experiences. A discussion followed, and then tea, provided by the generous kindness of Miss Riddel, was served. Hearty thanks were expressed to her and also to Mrs. Harold Barbour for her inspiring address. The Musical Services held in the First Church on the evenings of December 16th and 23rd proved very attractive. On the first date the selections from "The Messiah" were most excellently rendered by the Organist and Choir, several good friends from outside co-operating with the latter; while the solo work was most efficiently undertaken by the professional members of the choir. A good attendance also assembled on December 23rd to listen to the Christmas Carols rendered by the Choir. Both morning and evening services on that date were appropriate to the Christmas season, and the old and well-loved Christmas hymns were heartily sung by the large congregations. On the first Sunday evening of the New Year the Minister will deliver a Special Series of Sermons under the general title of "Faith and its Facts." On five consecutive evenings questions of outstanding importance will be dealt with as follows :—"What is Man?" "What is Religion?" "What is Deity?" "What is Salvation?" "What follows Death?" It is believed that the attempt to supply thoughtful answers to such questions will be timely and welcome.

* *

Comber Unitarian Church.—The Social and Literary Society in connection with the above Church held its first Social Evening of the Season on Wednesday, 2nd November. There was a good attendance of members and friends. We were pleased to welcome among us the Misses Newman, Belfast. Miss Annie Newman sang several songs very sweetly. Misses Dorothy and Betty Newman gave a series of fancy dances which were heartily applauded. Miss Florrie Newman assisted very ably at the piano. Songs were also rendered by Mrs. Johnson, who possesses a sweet contralto voice. We feel grateful to Mrs. Johnson for her kindness in coming to help us. The Minister also contributed several songs. An hour or two were also spent in dancing which was greatly enjoyed. The Competition was won by Miss Wright and Mr. Jack Irwin. Mrs. R. Ferguson, Miss R. Todd and Miss C. Murray very ably presided at the piano. The first Literary Evening of the Season was held on Monday, December 10th, when a most interesting and instructive lecture was delivered by the Rev. E. S. Hicks, M.A., of Dublin, on the subject of "Tut-ank-Amen and his Time." Mr. Hicks, who was in splendid form, gave a brief survey of the periods preceding and succeeding the reign of Tut-ank-Amen. He spoke in vivid terms of the religious beliefs and social customs of the Egyptians in that wonderful civilisation. The lecture was listened to with rapt attention and everyone felt that the hour was far too short and they would have liked more. Mr. A. Orr ably presided over the meeting. A hearty vote of thanks to the lecturer was proposed by the Rev. J. G. Davies and seconded by Mr. Joseph Berkeley, J.P., and it was carried enthusiastically.

Holywood.—The Annual Meeting of the First Presbyterian (Non-Subscribing) Congregation was held after morning service on December 23rd. Mr. Wm. Patterson presided. The Committee reported that an adverse balance of £45 at the beginning of the year had been reduced to £17, and that the introduction of the Envelope System in connection with the Sunday collections continued to be of great benefit to the funds of the Church, the collections amounting to almost three times the amount obtained before its adoption. Reference was made also to the repainting and renovation of the Church and Sunday School, the improvements made on the Manse property, the erection of a tablet in memory of the men who fell in the war, the successful work carried out in connection with the Young People's Church Guild, the formation of a Tennis Club, and the Physical Drill Classes conducted by Miss Magill and Mr. D. Lockett. The Committee regret the loss by death of Mrs. Richard Patterson, of Kilmore, "one of the oldest and most loved members of the congregation," and tendered their sincere sympathy with her family in their great bereavement; also their sense of loss by the departure of Mr. and Mrs. John Graham for Canada. On the motion of the Chairman, seconded by the Treasurer (Mr. W. H. Niall Nelson) the report was unanimously adopted. Mr. Nelson was unanimously re-elected Treasurer, and Mr. J. Shannon, Jun., Secretary, with thanks for their past services. Mr. W. K. Graham was also re-elected to represent the congregation on the Board of Governors of the Sullivan Schools. The following were added to the Church Committee in place of the four members who retired by rotation:—Mrs. S. D. Neill, Mrs. J. M'Kelvey, Mr. W. K. Graham and Mr. J. M'Nair. Sunday, December 23rd, was kept as the Christmas Festival and also as "Peace Sunday," and at the meeting of the congregation after the morning service a resolution proposed by Rev. Edgar Lockett and seconded by Mr. Hugh Shannon was unanimously passed to affilitate the congregation with the World Alliance for promoting international friendship through the Churches. The Church was beautifully decorated for the Christmas Services. The Church Guild had a very successful monthly gathering on Monday, December 10th. It took the form of a Social with tea, competitions and games. An interesting wedding took place in the Church on December 18th between Miss Mary (Molly) Beatrice Osborne eldest daughter of Thos. Edens Osborne, F.R.S.A.I., and Mrs. Osborne, of Marine Parade, Holywood, and Mr. William John Nelson, of London, son of the late John Nelson, many years resident in Holywood, and in later years Belfast, and Mrs. Nelson, of London. There was a large congregation. The ceremony was performed by the Rev. Edgar Lockett (pastor loci) assisted by the Rev. Alexander Osborne Ashworth (uncle of the bride). The service was choral, Mr. Harvey presiding at the organ with his usual ability. On the arrival of the bride he played "The Bridal March" (Wagner), and on the departure "The Wedding March" (Mendelssohn). The Church was tastefully decorated. Rev. A. O. Ashworth delivered an appropriate and impressive address. This was followed by the congregational singing of the last two verses of Monsell's hymn, "O Love Divine and Golden." Mr. Lockett closed the service with prayer and Benediction. The friends of the newly-married couple afterwards met at the house of the bride's father, Marine Parade. The bride and bridegroom were the recipients of many presents.

* *

Kilwaughter Sunday School.—Since her appointment as Principal of the Countess Balzani School Miss W. Green has been most successful as Superintendent of the Kilwaughter Sunday School, being ably assisted by Miss Gingles, Hightown; Miss Annie Nelson

Moordyke ; Mr. Tom Gingles, Ballyedward and Mr. W. Green. On the evening of the 21st November last at 6 o'clock there was a good gathering of Sunday School Scholars, to whom a sumptuous tea was served by the teachers named. After an interval devoted to games, etc., many parents and others having assembled, Divine Service was conducted by the Rev. J. Kennedy and prizes distributed for good attendance. In the unavoidable absence of Madam Valensin who had intended to be present, the Minister presented the prizes. As it is not practicable to have Sunday School here during the winter months, the Minister as in former years holds Divine Service monthly, on a week-night, Catechism being taught afterwards by the teachers.

* *

Mountpottinger.—The monthly meeting of the Women's League was held in the Schoolroom, on December 3rd, when Mrs. Fripp kindly attended and gave an interesting address on "Women's Work in the Church." The Christmas Cake Fair and Sale of Work was held on Friday, December 14th, when Mrs. Chas. Chambers filled the role of opener in a very acceptable manner. With the help of certain donations from interested friends we are pleased to say the proceeds amounted to a little over £90 which was very gratifying in these hard times. As an aid to their efforts on the day of the Sale the Choir Stall under the able direction of Mrs. John Allen, held a very successful Social in the Schoolroom, on December 5th, when part of the proceedings savoured somewhat of a Carnival Night. On the Friday following a dance, organised by Mr. Wm. M'Cullough in aid of the Refreshment Stall, was held in the Willowfield Unionist Club, and thanks to the good offices of the promoter who was able to get everything free of cost, including the valuable services of Mr. E. M'Cullough's Orchestra, there was a profit of £8 or more for the object in view. At the time nobody anticipated that our good friend was so soon to suffer a sad bereavement, as on the Tuesday following he received intimation that his elder daughter Eveline, a bright little girl beloved by all who knew her, had succumbed at Purdysburn Fever Hospital to an attack of Scarlatina. Our deepest sympathies go out to the sorrowing parents, and we hope and trust the baby also now in the same hospital will in due time be restored to them.

* *

Newtownards.—Quite a goodly company gathered in from Belfast, Holywood, Comber, Grey Abbey and Newtownards, to witness the laying of the foundation stone of the new Church which is being built here. After a few introductory remarks by the Rev. W. H. Townsley-Tilson, M.A., the Rev. A. O. Ashworth offered up a prayer for the future welfare of the Church. The chair was then taken by Mr. Hugh Ferguson, who in a graceful little speech called upon Miss Anna Ferguson, one of the oldest members of the congregation, to perform the ceremony. Having been presented by Mr. Henry, the Architect, with a handsome silver trowel suitably engraved, and an ebony mallet by Mr. Gordon, the builder, Miss Ferguson laid the stone. It is of marble and bears the inscription in leaded letters, "This stone was laid 15th December, 1923, by Miss Anna Ferguson." A very hearty vote of thanks to Miss Ferguson for so kindly coming to take part in the proceedings was moved by Mr. Joseph Murphy, seconded by Mr. J. Bailie, and carried unanimously. At the close of the proceedings the company retired to the adjoining school-room where tea was served.

* *

York Street.—There is little to report from this Church beyond the general fact of steady progress. The morning congregation is satisfactory. The large congregations which we have had in the evening since our new minister commenced his duties have not only been maintained but continue to

increase. In order to improve the financial position of the Church a number of Concerts have been organised. These proved a success and our thanks are due to those who organised them and to the Unity Guild and other friends who helped us on the different occasions. It was recently decided to hold a Bazaar with the object of having the Church lighted by electricity and paying off our debt. Work was immediately commenced and is proceeding. The Bazaar will be held on the 28th and 29th of March. The Sunday School is now open and the number of scholars increases steadily. An Entertainment was recently given for their benefit by the Sketch Club and was much enjoyed by all. The congregation has suffered the loss by emigration of several active young members and we also have to regret the passing of Mr. R. M. Kennedy, an old and valued member and office-holder. Several new families have attached themselves and have already proved to be more than "hearers only." Looking on York Street to-day with its vigorous young life and its growing congregation one would scarcely realize that it is the same church which was struggling under such difficulties a few months ago. Our success is not due to any individual but to many working as one, but few will grudge the special mention which we must make of Mr. S. Mooney and Mr. John Chambers, who in their different spheres in most difficult and trying times proved themselves pillars of the Church and enabled others co-operating to make our congregation what it is to-day, a centre of activity, enthusiasm, and above all, hope.

Obituary.

Mr. David Young.

There passed away on December the 4th, at 5 Clonlee Terrace, Upper Newtownards Road, Mr. David Young, who had a life-long connection with our congregation at Mountpottinger.

The end was not unexpected, as the deceased had been laid aside by a painful illness for some few months past, and it is a tribute to his pluck and cheerfulness of mind that through that long period he was not known to complain, whilst being at the same time very grateful to those members of his household who nursed him with such loving care and attention.

During the last two or three years indifferent health had prevented Mr. Young from taking quite the same active part in Church affairs as he did in his younger days, when he was a very prominent member of the Debating Society attached to the Congregation, and was always willing to give his services as elocutionist when business claims permitted.

Being a man of keen intellect himself, Mr. Young was sometimes, to those who did not know him, apparently a little brusque, but behind all this was a very kindly nature and a character which would bear the closest scrutiny. Proof of this may be mentioned by the popularity he enjoyed with his fellow members of the Commercial Travellers' Association, which has amongst its members those ambassadors of commerce whose work lies in Belfast and Ulster.

To his wife and four daughters as well as his sisters and brothers we extend our deepest sympathy.

The interment took place on Friday, December the 7th, at Dundonald, when there was a goodly attendance of friends. The service in the house and at the graveside was conducted by the Moderator, Rev. M. Watkins.

Miss Logan.

An old and valued member of the Killinchy Church in the person of Miss Mary Logan, formerly of Balloo, passed away on Friday, December 7th, at the residence of Mr. John Morrison, Ballymacreely, Killinchy. She had reached the advanced age of 83 years and had been ailing more or less for

T. EDENS OSBORNE,

4 COLLEGE SQUARE NORTH, BELFAST.

General Merchant; Importer of Specialities from all Countries; Hardware Novelties; Cycles; Phonographs; Gramophones; Zonophones; Book Safes; Filters; Oil Stoves; Carpet Sweepers Olivewood Goods; "Sapolio" Scouring Soap, etc.

Walter Filters, "Filtre Rapide," and "Berkefeld."

Safes, Milners' and Phillips'.

Write for Lists.

Gramophones, His Master's Voice." "Columbia," "Regal." "Zonophone." "Decca," etc.

Phonographs: "Edison." "Amberola." and the New Edison Disc Phonograph.

Table Filters.

Phonograph and Gramophone Records—Lists Free.

Telephone No. 687. **Telegrams: "Osborne, Belfast."**

two years. Until her 81st year she was a regular worshipper, and in this respect was a shining example to many. Her interest in Church matters was ever active and remained so until the end. She was a generous contributor as far as her means allowed. The family from which she sprang were original members, and stalwart supporters, filling a generous pew with unfailing regularity. Unfortunately she was the last of her race as far as this country is concerned. It is sad to think of the number of devoted families that have died without leaving representatives behind them. This congregation has had many such. We part with Miss Logan with much regret, but are consoled by the fact that she leaves behind her a fragrant memory. Having no near friends of her own at hand she was tenderly cared for by Mr. John Morrison and Miss Morrison, who ministered to her wants with praiseworthy fidelity. The funeral took place on Sunday, December 9th, and was largely attended, the Rev. D. J. Williams officiating, assisted by the Rev. Mr. Milford.

Mr. John Wilson.

On the 11th December the congregation of Killinchy lost by death its Senior Elder, Mr. John Wilson, Ballygoskin, at the age of 76 years. All his life he was connected with the Remonstrant Church, having been a regular Sunday School teacher for many years. Mr. Wilson was a devoted worshipper and member of Committee. His wise counsel proved of inestimable advantage on many critical occasions. He was a man of considerable culture, a convinced Unitatian and an upright, honourable man held in just esteem by a wide circle of acquaintances. He possessed a judicial temperament and his opinion was generally received with great respect. Mr. Wilson was a scion of an old family intimately connected with this Church from the beginning, many of his other relatives being prominent members. We de-deplore the fact that he was the last of his race, his brother and sister having predeceased him eight and 14 years ago. In our Church circle his minister will probably miss him most. For fifteen years he was intimately connected with him in all the affairs of the Church, while in private and social intercourse the happiest intimacy prevailed throughout all those years. His dignified presence and genial disposition endeared him especially to our Church members and indeed to a wide circle of friends. His remains were interred in Killyreasy Burying Ground on 13th December.

COAL

JOHN MILLIGEN & CO., Ltd.

18 Donegall Square North.

Phone 2514 (3 lines)

Modern Handbooks of Religion.

CROWN 8VO., CLOTH, **2/6** net.

The Divine in Art and Literature. By W Lawrence Schroeder, M.A.

The Revelation of God in Nature and Man. By Edgar Thackray, M.A., B.D., PH.D.

Jesus and Christianity in the Twentieth Century. By Alfred Hall, M.A. B.D.

Religion as Affected by Modern Science and Philosophy. By Stanley A. Mellor, B.A., PH.D.

The New Testament in the Light of Modern Knowledge. By Herbert McLachlan, M.A., B.D.

Communion of Man with God. By R. Nicol Cross, M.A.

Eternal Life Here and Hereafter. By S. H Mellone, M.A., D.SC. **(5/-.)**

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.2.

These Books may be ordered from the Repository, 35 Rosemary Street, Belfast

T. & J. M'ERVEL, Ltd.

Seed Merchants and Implement Agents,

FEEDING STUFFS. ARTIFICAL MANURES

Mowers, Reapers, Binders. Horse Rakes, Swath Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Sets Churns. Boilers, Lawn Mowers, Garden Rollers, and every other requisite for the Farm.

40 VICTORIA SQUARE, BELFAST.

Telephone 1047. **Telegrams: "M'Ervel. Belfast**

Call, write, phone or wire.

Printed by J. Adams, Mill Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository Rosemary Street, Belfast: and from Rev. H J. Rossington, Ardeevin. Cadogan Park, Belfast, to whom all communications respecting the Magazine should be addressed. Business Agent—Rev. George J. Slipper, 7 Trevor Hill, Newry, Co. Down.

THE LINDSEY PRESS

JUST PUBLISHED

Addresses, Biographical and Historical.

By ALEXANDER GORDON, M.A.

Crown 8vo. 350 pages. 5s. net. Postage 6d.

CONTENTS:

I. Michael Servetus.
II. Tercentennial of a Name.
III. Early Nonconformity and Education.
IV. Thomas Firmin.
V. Story of Salters' Hall.
VI. Peter Bayle and his Dictionary.
VII. Philip Doddridge and the Catholicity of the Old Dissent.
VIII. Theophilus Lindsey and his Chapel.
IX. Thomas Belsham and the Unitarian Movement.
X. Richard Wright and Missionary Enterprise.

Mr. Gordon's name has long been known as that of an authority on all matters of Nonconformist history. In this, his most recent volume (December, 1922), he writes with his usual vigour and again reveals the wide range of his scholarship. In these chapters there is nothing of the dry record of the crusted antiquarian; we are in the hands of one who moves easily, and as with enjoyment to himself in those fields of research which he has made peculiarly his own.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE CORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, 7 TREVOR HILL, Newry.